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THE NINTH LAMBETH CONFERENCE

THE BISHOP OF GIBRALTAR

JULY the third, 1958, was a lovely day in Canterbury. The thoughts and prayers of millions of Christians all over the world were centred on the Cathedral. The Archbishop of Canterbury had invited to the Ninth Lambeth Conference (the ninth in ninety-one years) Anglican Bishops from every Diocese at home and overseas. Well over 300 Bishops arrived at the Cathedral for a solemn and moving Opening Service. The sunshine streaming through precious windows drew out the colours of the Bishops' robes as slowly the Bishops entered through the great West Door to be greeted by their host, who was seated in St. Augustine's Chair at the top of the steps which lead from the Nave to the Choir. A joyous fanfare of trumpets had given a stirring welcome to His Grace and his guests. The Cathedral was packed to capacity with a congregation representative of the whole Anglican Communion, that family of Churches in communion with the See of Canterbury and owing their origin under God to Bishops, Priests and Laity who had gone forth from Britain to carry the Faith as God had given it to them, during the past three hundred years.

The Archbishop of Canterbury in a direct, simple, and challenging sermon launched the theme which was to inspire the prayers and studies and discussions of the Bishops in Lambeth Palace during the following six weeks—the theme of Reconciliation, the heart of the message of the Christian Gospel. "Reconciliation" is the clue which will guide all who read the Message of the Conference, the Reports of all its Committees, and the Resolutions passed in plenary sessions (with no minority reports or decisions).

The nature of this Conference represents the spirit and make-up of the Anglican Communion. The Lambeth Conference is not a pan-Anglican Synod giving directions to every Province and Diocese. It is an informal family gathering in which the Bishops from overseas and of dioceses in Britain take counsel together on selected important issues for the guidance of the self-governing Provinces of Canterbury and York; Wales, Scotland and Ireland; the Protestant Episcopal Church of the U.S.A.; the Provinces of New Zealand, Canada, South Africa, and the West Indies; The Nippon Sei ko kwai of Japan; the Chung Hua Sheng Kung Hui of China; the Church of India, Pakistan, Burma and Ceylon; the Church of England in Australia; the recently created Provinces of West Africa and of Central Africa; and the fifteen extra-Provincial Dioceses still under the Metropolitical jurisdiction of the Archbishop of Canterbury. The Anglican Communion is not bound together by a single legal system or by the rule of one central authority. Our Book of

Common Prayer has inspired the liturgies of this Communion everywhere, but there is great variety of adaptation. Our Communion is bound together by a common Faith derived from the Holy Scriptures and from the Prayer Book, and confirmed by a God-given experience of struggles for religious and political freedom such as many lands have never had.

Canon Addleshaw, in an illuminating chapter of a symposium on *The Mission of the Anglican Communion* (S.P.C.K. and S.P.G., 1948), writes of the unity of the Anglican Communion as one which "depends on a charity which desires to understand the ways of other parts (of the family), to interchange ideas and experiences, to learn from them, to work together with them in the mission of Anglicanism to the world. . . . This unity demands from each part of the Anglican Communion an adoring study of this common Faith in all its depth and mystery".

For more than five weeks this summer we who were privileged to attend the Lambeth Conference shared in this common "adoring study". We were wonderfully sustained by the prayers of faithful Christians everywhere, both Anglican and of other Communions. The common prayer and the common study of the Conference had been ably prepared or by many devoted Churchmen in a large number of reports and investigations which greatly stimulated our thinking, dispersed any remaining insularities, and spurred us on through five weeks of sustained application and hard work.

From the beginning we were given a wonderful unity. More than half our number had met four years before at the Anglican Congress at Minneapolis. That meant that soon we were a company of friends. The visits of many of us before the Conference to Dioceses in Britain had once again proved to have been a great blessing to ourselves, and immensely encouraging. There we had been generously received, heard with close attention, and thoughtfully questioned. Some Bishops from overseas had been given the impression by recent Anglican critics of the Church of England that the Church here was in a sad way. These visitors were greatly pleased to see another side of the picture with their own eyes.

From the outset we were given the spirit of mutual confidence and the desire to speak to the world outside with one voice. A striking variety of experience and background was soon harmonized in sharing news of the good things the Lord had done everywhere; in the realization of the common threats to the Christian Faith; in the desire to assuage the widespread fears of peoples; and in the longings of men of all races for new faith, new hope, and new charity.

We were ably led by our President, the Archbishop of Canterbury, and by a well-chosen team of Chairmen of Committees. The speaking in plenary sessions and in the two weeks of Committees was marked throughout by the desire to be constructive, and humour was often the close ally of serious discussion and decision. We therefore sent out our reports and resolutions to the world with hearts full of thanksgiving to God, while humbly asking pardon for our shortcomings of all who have been waiting for our messages.

WHAT HAS LAMBETH 1958 SAID?

As indicated above, the theme of "Reconciliation" was stressed throughout. Whatever is considered in the name of Christ, that which is His whole work in bringing man to God in reconciliation must underlie any message to any generation. It is in the statement of the Missionary Appeal in the Report of Committee III on "Progress in the Anglican Communion". It is inevitably the inspiration of the Report on Church Unity. It is in the very title of the Report of Committee IV on "The Reconciling of Conflicts Between and Within Nations". It registers one of the greatest needs in family life, as seen in Report V on "The Family in Contemporary Society". It was constantly in our minds in our study of "The Authority and Message of the Bible", produced by Committee I.

However thoroughly the Lambeth Reports are dealt with in one article, justice cannot be done to what they have to give us unless they are carefully, slowly, and thoughtfully read. They are packed with many themes and issues. They contain little or no padding. They indicate what each Committee was certain should be included in a statement on the subject dealt with. They were not passed by the full Conference—there was no time to do that, neither was it desirable. They are commended by all the Bishops as worthy of serious reading and thought and action. The Resolutions appended to each Report *were* passed by the whole Conference. This explanation is important if readers of the Lambeth Reports are to read with understanding and profit. The issues in the Reports were those that came to the surface of thought. No claim was made that the Reports attempted to say everything or to refer to everything.

It is useful to go straight to Report III—"Progress in the Anglican Communion". As its Preface says: "The primary concern of this Committee has been with *progress* in the Anglican Communion". Let this be noted by those who are prone to pessimism. But the difficulties which the Church faces are not avoided:

"The Anglican Communion is faced in this mid-twentieth century with problems of great complexity for which no easy answers from past decades will prove adequate. But it is conscious also of the sufficiency of its Lord to meet the needs of this new age, of the power of the Spirit whose vitality is seen on every hand, and of the peculiar mission which it knows has been committed to it by God himself." Here is the approach to every aspect of Christian witness and action, for individuals and for the whole Church, or for the local congregation. Remember that God never ceases to be at work, and is constantly speaking to us. Remember that He has given special tasks to our Church, never forgetting that in our share of those tasks we must be warned against superficial thinking and diagnosis.

The section on the "Missionary Appeal" is most welcome and greatly needed. A vast number of Anglican communicants in England do not seem yet to have begun to support the work of the Church abroad. They should realize that the very possibility of holding such a Conference as this shows how wonderfully the missionary prayers of many generations have been generously answered. This section should be used as the basis of many a talk or sermon or lecture throughout the Home

Church. One would have thought that the planting and strengthening and extension of the cause of Christ was the most urgent need of every country in the world at any time, and that it must be done everywhere at home and abroad—simultaneously. Yet that is “missionary work”, in the pursuance of which the Churches in each country are inter-dependent.

Five major issues are then raised which refer to the conditions in which the Church has to work in the world today—Nationalism; Distrust among the peoples of the world; Industrialism; the resurgence of some non-Christian religions; the growth of religious movements which over-emphasize some particular aspect of Christian Faith and claim alone to be Christian.

The daily newspapers and the news bulletins and the news features of radio programmes are constantly presenting us with illustrations of these issues. Their inclusion in this report is a reminder—an urgent reminder—to every Christian reader, listener and viewer, of the conditions in which the Church has to work among people today, and the clamant need for its Gospel of power and reconciliation to be expressed in every kind of human relationship.

There is, then, an important section for Church leaders, on the need for a common strategy in evangelistic and missionary plans across the world, and within the Anglican Communion. Christian workers need to be drafted to those parts of the world-wide line of the Church at which they are most urgently needed. The Report rightly asks for the strengthening work of the Anglican Communion Advisory Council on Missionary Strategy, set up after the 1948 Lambeth Conference. Such a forward planning group will have to deal with many urgent issues—the serious problems for the Church in many new African townships; the opportunity for Anglican evangelism in South America; work among millions of Chinese dispersed throughout South-Eastern Asia; unique opportunities for the Church in recently discovered valleys in New Guinea; the challenge to the Church of the centre of the Moslem world in the Middle East; restrictions on religious freedom in several parts of the world; and serious moral issues raised by the policies of governments, e.g. in racial discrimination.

Then comes the call to every member and every parish to share in the total work of the Church everywhere, and to discharge the Christian duty of stewardship by regarding ourselves and our belongings as trusts from God to be used for His service everywhere.

The three-fold reminder of the concluding paragraphs of this Report are fit and timely: “God reigns,” “God calls,” “God sends.” You see, this Lambeth Conference is not just another “get-together”; another talk-shop”; it is a responsible meeting of leaders who are under God’s orders to fall in with His plans, and to summon their peoples to get into line with His world-wide Mission.

The Resolutions stress the salient points of this Report, but I draw special attention to one on Migration. It urges that “every effort be made, especially on the parochial level, to display Christian fellowship to people of other nations and races who come to live for longer or shorter periods” in our countries. A Jamaican youth in an Air Force

uniform whom I met standing outside Windsor Castle last summer, had been here for three weeks without meeting a fellow Anglican.

Committee III also has special reports on the Ministry of the Church, and on the Book of Common Prayer. As they are considered elsewhere in this issue I shall not deal with them here except to draw attention to the placing of them in the work of this Committee.

CHURCH UNITY

And what of "Church Unity and the Church Universal"—the theme of Committee II. Those who are enthusiastic for getting on with Union schemes should read this Report very carefully, and note that, like all the other Reports, it expresses the convictions and experiences of Bishops from a great variety of places, people and conditions. It is so easy and often dangerous, to study such documents solely from an English point of view, and to judge them accordingly.

First, in this Report, is an important general statement on Christian Unity, its nature, its achievements, and conditions for its fulfilment. The situation in South India is then described, and progress in Anglican relationships with that Church noted.

There follow vitally important sections. There is a careful explanation of the Scheme proposed for Church Union in Ceylon, between Anglican Dioceses and Methodist, Baptist and Presbyterian Churches in Ceylon, and the Jaffna Diocese of the Church of South India (formerly Congregationalist). This scheme provides at the outset of the life of the proposed United Church (to be called the Church of Lanka) a "unification of the ministry in a form satisfactory to all the bodies concerned". A similar proposal for unification of ministries is included in the "Plan of Church Union in North India and Pakistan". There the participating Churches would include the Church of India, Pakistan, Burma and Ceylon dioceses, Baptists, Methodists, Methodist Episcopal, the United Church of Northern India (a previous union of Congregationalists and Presbyterians), the Disciples of Christ, and the Church of the Brethren in India. In this case, a plan for unifying the Episcopates is included and made necessary by the proposed participation of Methodist Bishops. The Committee warmly approves the statements of the aims and intentions of the respective negotiating Churches, both in Ceylon and in North India and Pakistan.

These two sets of proposals are then analysed together, and important points are raised which it is requested should be brought to the notice of negotiating committees by the Church of India, Pakistan, Burma and Ceylon. It is impossible to deal here with these points in detail. In the case of the Ceylon Scheme, the Conference advised the Church of India, Pakistan, Burma and Ceylon to recommend to the negotiating committee the suggested amendments, and advised the Churches and Provinces of the Anglican Communion that they should be willing to enter into full communion with the resulting Church of Lanka on its inauguration in the light of these amendments.

In the case of the North India/Pakistan Plan of Union, the Conference passed a resolution in the following terms:

"The Conference, desiring whole-heartedly to further the plans for

reunion in the Church of North India and the Church of Pakistan, advises the Church of India, Pakistan, Burma and Ceylon that the modifications contained in the Report of the Committee on Church Unity and the Church Universal, be placed before the negotiating Committee, in the confident hope that should the recommendations prove acceptable the Churches and Provinces of the Anglican Communion would be able to enter into full communion with the Church of North India and the Church of Pakistan."

Another resolution provides for further consultation should any difficulty arise in negotiations. More questions were raised in connection with this plan than with the scheme for Ceylon. The recommendations of the Conference should be carefully studied, with the aid of the published accounts of the respective proposals, for our study of the proposals involved a very careful consideration of the suggested Services for Inauguration, for unification of ministries, and for episcopal ordination.

The Reports on recent conversations between Anglican and Presbyterian representatives from England and Scotland, and on recent conferences between Anglican and Methodist representatives in England were received and a warm welcome given to the progress made.

Accounts were considered of other projected schemes of Union in Nigeria and in the Middle East, and the Ceylon union scheme was commended as a model.

Throughout these discussions the important work of the World Council of Churches was borne in mind, especially in its outstanding work of relief and reconciliation.

The coming months and years will be crucial in this matter of Reunion, and the Conference calls for constant prayer that the unity of Christ's people may come in the way He wills.

A sub-committee of this Unity Committee dealt with very important matters under the title "Relations with Particular Churches". The Archbishop of Canterbury drew our special attention to the importance of this Report and its resolutions, for they both recorded progress made in contact with a great variety of Churches, and also made important recommendations for our future relationships, especially with the Roman Catholic Church, and with the Eastern Orthodox Church. They are concerned, in addition to these two Churches, with the Old Catholic, Armenian, the Syrian Orthodox, the Reformed, the Lutheran and the Philippine Independent Churches.

In addition, special consideration was given to the Spanish Reformed Episcopal Church, and the Lusitanian Church of Portugal, which now have Bishops with Anglican Orders, and are to be regarded as having the same relation to us as has the Old Catholic Church.

THE FAMILY

The work of the Committee V on "The Family in Contemporary Society" is of course of immediate personal and intimate interest to everyone, inside and outside of our Church. It had the great advantage of the publication of a most able report by a special Commission of the Church of England Moral Welfare Council. The Report and the

Resolutions need as careful consideration as all the other Reports and Resolutions.

It has a challenging theological section at the beginning, and deals faithfully with the three-fold purposes of Marriage as indicated in the Prayer Book. It claims for all Marriage what many people regard as only applicable to Christian Marriage. It advocates the serious consideration by all Christians of Family Planning in the widest sense of the term, and had to bring into its treatment the challenging population problems of many countries. It has a most helpful record of ideals which should inspire Christian family life, and also deals realistically with the conditions which make family life very difficult.

In an important section of particular issues, special attention must be paid to those dealing with marriages which fail, with preparation for Christian Marriage, with Marriage Guidance Councils, with unmarried people and with polygamy. There are some sound comments on the social evils which have destructive effects on family life, especially intemperance, in gambling and drinking, and the causes of these evils are seen as largely due to "the insecurities of a turbulent and rapidly-changing world". And there is a welcome appreciation of the wholesome example of responsible and disciplined family life, and the duty of Christians to concentrate on this.

In this thorough survey Committee V gave much attention to the Family in an Industrialized Society, and gave us all a great deal of new work to do among our people. Many will appreciate the comments on "Mothers in Jobs", on "the Importance of the Small Community", and on "The Families of the Clergy".

To some, the comments on the theology of sexuality may raise questions, but there will be a grateful reception, I think, for the way in which the Report deals with family issues in a big way, and on a theological basis, and with the pastoral duty of the priest and the layman in constant view. The Committee had behind it a Report in which the help of distinguished sociologists and psychologists, as well as theologians, has been well used. We hope that the Church at home will regard this Report as a great step forward in the understanding of the problems involved, and in the selection of the particular jobs to be done by Clergy and laity in this field.

RECONCILIATION

Perhaps the most difficult subject allotted to any of the Committees was that given to Committee IV—"The Reconciling of Conflicts Between and Within Nations". The issues of peace and war, of the use of nuclear weapons, of nationalism and international co-operation, are things about which every man feels strongly, and about which most people inevitably today are apprehensive, or sceptical, or fatalistic.

A welcome should therefore be given to the first section of this Report, in which there is a study of the causes of conflict as well as of the nature of Christian reconciliation. "The Church's primary contribution to the peace of the world through the ministry of reconciliation is to continue faithfully the task of preaching Christ crucified in his ministry of reconciliation, and of drawing men into the reconciled and reconciling ..."

community of God." This ministry is then pursued to every sphere of life, individual and social. Each Christian must be helped to see what is part is, and enabled to fulfil it.

In the section on "Conflicts Between Nations", the facts of Nationalism are faced. "For the Christian, true nationalism must be rooted in Christ, as well as related to his country."

In the controversies over Thermo-nuclear warfare, the Report asks for much better informed public opinion as and when the facts are available. In Plenary Session one of the longest and most important debates took place on the resolutions about war and reflected the points on which the Conference had substantial agreement. They go further than those of previous conferences, and must be read in the light of the Report.

Under the heading of Conflicts Within Nations, some of the most urgent problems arose—racial conflicts, special areas of unrest today, and a special consideration of the problems of Africa.

The great value of this Committee's work is that it gives guidance for Christian thinking, and insists on more Christians studying the facts about international relations, and stresses the points at which the whole theme and possibility of reconciliation is desired. It is most important to see this Report as the product of a group of men coming from all parts of the world, and representing a variety of races and political situations, and desiring to see the world community of the Church effectively influencing human relationships everywhere with inspired but also informed minds, and in the power of the reconciling Christ.

THE BIBLE

Finally I come to the work done by the Conference on "The Authority and Message of the Bible" (Committee I). I have not dealt with the five main subjects of the Conference in the published order, but in an order which may commend itself for group study in the coming years. Here again is a "packed" report, with no unnecessary verbiage. The introductory section is striking: "The Bible and the modern world seem at first sight to be very far apart, and even among those who wish to see the bearing of the one upon the other there are many who are perplexed as to how to do so. This Report is written in sensitiveness to this perplexity, but in the conviction that it is through the Bible that the modern world can come to understand itself."

Two able sections follow on issues of first-class importance—"The Bible and the Church" and "Criticism and Authority". The latter should restore the confidence of many people worried about the implications of the scholars' criticism of the text of the Bible, and it gives a positive appreciation of the theology and message of the Bible which should greatly help intelligent Bible study. The reading of the Bible should be made attractive by a section on "The Drama of the Bible", an attempt at tracing the dramatic development of the message of the Scriptures.

In speaking of "The Church Living by the Bible", this Committee comes right down to the everyday issue of spiritual and moral guidance for all who read its message or join in its use in the public Services of the Church, but it does not avoid the difficulties, especially in the matter of

translating into deeds and attitudes the moral teaching of the Scriptures.

Finally, under the heading of "The Church Presenting the Biblical Message Today", you will find the attempt made to see how the message of the Bible is of contemporary importance and validity, and how it is to be presented. Most of this Report is fresh, and should be studied with the help of many useful books on Bible study for every man which already exist. Much work should be done in the coming years on its suggestions for dealing with the issues outstanding between some scientists' interpretation of life, and that presented by Christian thinkers. The problem is still with us, and permeates all communities, and facile talk about the imminent reconciliation of "science" and "religion" will avoid the issue.

All this brings us back to the prime importance of grasping afresh, intelligently and humbly the message of the Bible. In this regard, one of the most welcome of Resolutions of "Lambeth 1958" is that in which it "invites the Churches of the Anglican Communion to engage in a special effort during the next ten years to extend the scope and deepen the quality of personal and corporate study of the Bible". Perhaps I have kept the best wine until last. Study of the Bible must undergird all the great issues which are brought to our urgent attention in the subjects dealt with in the other Reports of the Conference. It was the Bishops' earnest desire that the Report on the Authority and Message of the Bible would help many Christians to make a fresh and encouraged start on their meditation and study of the Bible, and thus be really armed to take their place in the witness and work which is demanded of us all in our Communion, to recognize their vocation, and to be transmitters of God's word to a generation which suffers from a famine of truth and spiritual power and of hearing the voice of God.

Any more? Yes, a great deal. There is enough material for meditation and action in our Reports and Resolutions for the next ten years. Out of all that was to be said and done we could only select a few things and humbly pass them on to be improved and polished and used by the faithful in Christ. But for what was given us in the fellowship of prayer and thought and comradeship; for what was revealed of the mighty works of the Lord in all the earth; for what was seen again of the precious things, unique insight, and experience, God has given to our beloved Church in the family of the Anglican Communion, we offered a sincere Te Deum at the end of the closing service in Westminster Abbey. Bishop Sherrill, the retiring Presiding Bishop of the Episcopal Church of the U.S.A., had reminded us in his sermon and in no uncertain words, of our essential and privileged vocation as shepherds of Christ's flock. We hope that Clergy and Laity will also thank God for Lambeth 1958, and will go on praying for their Fathers-in-God, that they may be true Pastors.

THE PRAYER BOOK IN THE ANGLICAN COMMUNION

THE BISHOP OF TRURO

THE Lambeth Fathers declared in the Encyclical of 1948 that they looked forward to the day when Anglicanism would lose itself to find itself in a more comprehensive fellowship, "merged in a much larger Communion of National or Regional Churches, in full communion with one another, united on the foundation of Scripture, Creeds, Sacraments, and Apostolic Ministry".* If the scheme for a united Church in Ceylon and the plan for North India go forward, a further step will have been taken along this road; and we must believe that this is in accordance with God's will. But there are, in the minds of many, genuine misgivings lest the salt of our particular witness should lose its savour in the process. This would be disastrous in view of our relations with the Orthodox and other Eastern Churches; and of the desire of Christian Churches in Europe and elsewhere to learn what we stand for and enter into communion with us. The Resolutions in the 1958 Lambeth Report which refer to Scandinavia, the Netherlands, Spain, Portugal, and the Philippines are evidence of this desire.

In short we must remain truly ourselves if we are to make a genuine contribution to the wider fellowship of Churches.

THE PRAYER BOOK A BOND OF UNITY?

Successive Lambeth Conferences have suggested that the Anglican Communion owes its unity to the Prayer Book, and Resolution 78 (a) of 1948 says that "The Book of Common Prayer has been, and is, so strong a bond of unity throughout the whole Anglican Communion that great care must be taken to ensure that revisions of the Book shall be in accordance with the doctrine and accepted liturgical worship of the Anglican Communion".

Since this Resolution invited an examination of Prayer Book principles, it came about that the Prayer Book found a place on the agenda of this year's Conference, and preparatory work of a high order was published.†

We were asked to examine in what sense the Prayer Book has been and still is a bond between Anglicans, and what principles should be respected in future revisions.

We saw at once the meaning and relevance of our task, since common prayer and worship is a primary obligation upon every Christian, and

* *Report of Lambeth Conference 1948*, p. 22.

† *Principles of Prayer Book Revision* (S.P.C.K.), 7/6.
Prayer Book Revision in England (S.P.C.K.).

what the Church prays is the teaching of the Church (*lex orandi lex credendi*), and it is through worship that we make our own the truths of our faith.

And yet we soon recognized that our unity in Christ exists fundamentally not in our forms of worship but in the fact that we are a federation of Provinces and Dioceses of the One, Holy, Catholic and Apostolic Church, each being served and governed by a Catholic and Apostolic Ministry, and each believing the Catholic faith. (1958 Report.)

It remains true that it is in the common worship that the truths enshrined in Scripture and the Creeds come alive, the Word of God is heard, the Apostolic Ministry performs its liturgical function, and the Sacraments of the Gospel are administered and received.

It is also true that the Book of Common Prayer has a character of its own in its intention to weld together the ministry of the Word and the ministry of the Sacraments, and to help the people to understand what is going on and join in; and in the strong pastoral concern reflected in the occasional offices.

So far we had been led to see that though it is generally true to acknowledge that the Prayer Book has been a strong bond of unity, the phrases reiterated by previous Lambeth Conferences needed examination, and were perilously near clichés, especially if by the Prayer Book is meant that of 1662.

The Prayer Book is not the *fundamental* bond of unity, and there are at least fifteen different versions either in use or in the making in the Anglican Communion.

It seemed as though Prayer Books might prove to be symbols of impending disruption!

At this point two further facts came into view.

CHANGE: THINGS NEW AND OLD

1. The Preface of the proposed Prayer Book of 1928 recognized that the world at that time was a very different world from that of the sixteenth and seventeenth centuries. The passage is worth quoting:

“Since 1662 there has been change almost beyond belief in the facts and modes of English life. Far and wide the country has yielded place to the town, and the growth of knowledge has given to millions instead of thousands new means of earning their daily bread. Old barriers are broken down as by sea and land and air men are brought even closer together. The England of the sixteenth and seventeenth centuries has become the mother of a great commonwealth of peoples still linked together in a common loyalty.”

Allowing for vast changes even since 1928, the words still remind us of the need to make our worship relevant to contemporary human need.

2. On the other hand, we all like to stand upon the old paths and follow in our worship of God the patterns which our fathers set, especially if we happen to be in unfamiliar surroundings.

People move about far more than they used to do, not only from parish to parish in their home countries, but in the course of migration, travel, or the occasions of business, in all parts of the world. And if they go to Church they like to feel at home, and to find a pattern of worship which

they can recognize and in which they can join. "It must be remembered", says the Report, "that at any rate in some Churches, the greater part of the laity is opposed to change in the services except on the most modest scale, and any attempt to make rapid or revolutionary changes would in some places cause widespread dismay and resentment."

People are naturally conservative in worship, and dislike change. They move about more than they used to do and want to feel "at home" in church wherever they happen to be.

And yet changes are being made and experiments undertaken, both wise and unwise.

How are we to hold the balance between dislike of change and the need for it? How are we to check liturgical anarchy? How are we to lift revision out of the welter of controversy and guide it in the right direction?

Biblical study and the Liturgical Movement hold out a great hope.

LIGHT FROM THE BIBLE

The former has brought a new understanding of the Bible as the account of God's creative and redemptive work, calling into being a People for His own possession, a holy convocation, a worshipping community. The Report on the authority and message of the Bible throws light on the use of the Bible in worship, not merely in the Lectionary but in the importance of using the Old Testament in the Eucharist, revising the Epistles and Gospels and relating the Old Testament to them, and the importance of the Psalter and the need to eliminate from it archaisms and phrases which mean nothing. An indispensable prelude to Prayer Book Revision is renewed study of Bible teaching about Christian Initiation, Sacrifice, and prayer for the departed.

THE LITURGICAL MOVEMENT

The Liturgical Movement is striving to recover the pristine vitality of the Church's common worship as it was manifested in the early creative period of the Church's life. We thankfully recognize that the work that has been and is being done in this field among Roman Catholic scholars in Belgium, Germany, and France, by Reformed theologians, men of our own Church such as Fr. Hebert and Dom Gregory Dix, and in the Parish and People movement, is characterized by growing agreement and is perhaps the strongest unifying influence in Christendom at the present time.

We know that this work is by no means confined to the study or the cloister, but is by converging paths, in many lands and in communions of different tradition, reviving parishes and bringing congregational worship to life in a healthy way.

The hope is that by going behind medieval corruptions, behind even the controversies of the fourth century when the Greek view of things made its strongest impact upon the thought-forms of the Church it becomes possible to discern amid considerable variations a basic pattern of the Eucharist, of Christian Initiation, and of Ordination, which will help to bring together Christian Communions which have drifted far

apart, give us guiding principles for Prayer Book Revision which, while allowing for local use, will enable revisers to build an orderly and universally acceptable structure, and so lift all our labours for the proper worship of Almighty God above the confusion of controversy.

THE EUCHARIST

The examination of the Eucharist by the Committee covered (a) the needs of Catechumens and (b) the Prayer of Consecration.

(a) We were reminded that in many areas what we are accustomed to call the Ante-Communion is the only service attended by "hearers" and those under instruction or discipline; and that the growing popularity of the Parish Communion and consequent neglect of Matins means that the people are missing the Psalms and the Old Testament.

These facts point to the need to restore the *Gloria in Excelsis* to its place at the beginning of the service so that there should be one great act of praise in which hearers can join. If this were done the *Te Deum* could more fittingly be sung before the Blessing than, as is suggested in the Report, at the beginning as an alternative to the *Gloria in Excelsis*.

There is also need to give the psalms and passages from the Old Testament more place in this part of the service, though if the Old Testament readings are to be related to the Epistles and Gospels, these will have to be revised in order to bring about a unity of thought between psalms, Old Testament passage, Epistle and Gospel.

(b) There are two forms of eucharistic canon in use in the Anglican Communion, one of which stems from the Prayer Book of 1549, and the other from that of 1552; and the two forms reflect disagreement as to the nature of the eucharistic sacrifice. This is an unhealthy, even dangerous feature in our life, especially where consecration prayers of both types are used in the same diocese, and perpetuate a cleavage which is no longer justifiable. We were thankful to recognize a growing agreement among theologians of different traditions as to the nature of the Eucharistic Sacrifice and were bold enough to conclude a statement of the doctrine upon which we were able to agree.

CONSECRATION THROUGH THANKSGIVING

In the thought of consecration through thanksgiving we found a liberation both exciting and suggestive. "Eucharistia" and "thanksgiving" sprung to new life. We who had taught for years that Eucharist means thanksgiving, and that thanksgiving should have more place in our prayers, saw afresh the power and "virtue" of thanksgiving in the eucharistic consecration.

"Through the Word of God, and through thanksgiving which is its reflection in man's heart, everything is restored to its original and holy condition of creaturehood, in its double relation to God and man." (Bouyer's "Life and Liturgy".)

Eucharistic thanksgiving introduces man's chaotic and bewildered mind to the meaning of God and His creation and redemption, and enables him thus to discern the true nature and purpose of all things.

CHRISTIAN INITIATION

In our examination of Christian Initiation we were in complete agreement upon the proper liturgical pattern for Holy Baptism, and were eager that provision should be made without delay for an Order combining Adult Baptism and Confirmation. In this connexion we took note of experiments proposed by the Church in the United States and the Province of Wales.

But it is difficult to proceed with the revision of forms of service until there is more general agreement about the theology of Initiation. Since the useful Report received by Lambeth in 1948 the work of Cullman, Lemington, Dix and Lampe and the joint committee of the Convocations of Canterbury and York, needs to be digested.

THE ORDINAL

Plans for Reunion are driving us to try to devise a form of service for the unification of ministries which is both theologically sound and capable of honest acceptance and interpretation by men of different confessions with different conceptions of the ministry; and this endeavour requires continued study of the theology of episcopé, priesthood, and diaconate, together with a theology of the laity. The urgent need for this emerges from the work of nearly all the Committees of the Conference. A small contribution to this study was made by our committee in the section of its report on the Ordinal. (*Cf.* E. L. Mascall, "The Recovery of Unity".)

It is our hope that the summary of those features in the Books of Common Prayer which are essential to the safeguarding of the unity of the Anglican Communion, and of those less fundamental features which give our Service Books a quality and character of their own, together with the suggestions inspired by reference to the primitive Church, will help to lift us all up to a new vision of the potentialities of common worship. This report is not one which contains in itself immediate calls to action, but we who shared a wonderful experience in working together to prepare it venture to hope that its readers will catch our enthusiasm and be stimulated to study, and a fresh desire and determination to worship God in spirit and in truth.

MISSIONARY APPEAL AND STRATEGY

THE BISHOP OF WARRINGTON

“PROGRESS in the Anglican Communion” was the subject given to Committee III of the ninth Lambeth Conference, and the Committee did the greater part of its work on this in three sections: (a) Missionary Appeal and Strategy, (b) The Book of Common Prayer, and (c) Ministries and Manpower. For progress in the Anglican Communion consists not only in every member of the Church being thoroughly involved in this missionary enterprise, but also in the pastoral care of those brought into the Church and their training in prayer and worship as well as in the Christian faith—hence the emphasis on the Book of Common Prayer. The great unfinished task of evangelism in all the world can only be accomplished if there is a more adequate supply of men and women and a fuller development of the indigenous ministry—hence the other emphasis on Ministries and Manpower. It is worthy of note that much attention was given in Committee 3c to the training of an indigenous ministry.

MISSIONARY APPEAL

The first requisite is an understanding and realization of the biblical theological background of the missionary appeal. “God has spoken and still speaks to men.” “The mighty acts of God focussed in the Incarnation, the Crucifixion, the Resurrection, the Ascension, the Descent of the Spirit—these facts of history constitute the groundwork of all missionary appeal and endeavour. “Christ has a Kingdom. That Kingdom is to be proclaimed to the uttermost parts of the earth. . . . God has need of men.” “We present Christ for the sole sufficient reason that He deserves to be presented.”

The mission of the Church cannot mean less than *the whole Church bringing the whole Gospel to the whole world*. The eternal Gospel is the good news of God in Christ to all men everywhere. For the sake of the world, for the sake of the Church it must be preached. “Woe is unto me if I preach not the Gospel.”

The conditions under which the Gospel is preached have changed and are changing. They are not chosen by the Church but are given by circumstances of time and place.

SOME MAJOR PROBLEMS

Attention was given to major issues, which are dealt with in the report of the Committee III (a):

1. Nationalism which must be sanctified.
2. Distrust of the West with the consequent need of developing local leadership.

3. Industrialism with its resultant fragmentation of society and the family.

4. The resurgence of non-Christian religions such as Islam and Buddhism with their militant advance.

5. Christian Deviations—a polite name for heretical sects such as Jehovah's Witnesses, Mormons, Spiritualists, who cause grave embarrassment to the Church and to Christians in many countries. These are some of the challenges with which the Church is faced in different parts of the world.

A WORLD-WIDE MISSION

The Anglican Communion has a particular mission to the whole world. It is in itself a great fellowship of Churches which have grown up and are still growing up as a result of missionary endeavour chiefly from Britain and America during the past two hundred and fifty years.

There are now 334 Dioceses of the Anglican Communion and all except 26 are in National Churches or Provinces. When the first Lambeth Conference was held in 1867 only 76 Bishops from 144 Dioceses attended. In 1958, 313 Bishops took part in the Conference, and it is interesting to note that 48 were non-white. Here is eloquent testimony to the growth of the Church not only numerically, but in the development of its own local ministry.

A great missionary part is being undertaken by the Churches of the Anglican Communion in almost every land. While the Church of England continues its activities through the recognized missionary societies, other Churches of this Communion undertake their own missionary work as a Church.

For example, the Protestant Episcopal Church of the United States of America, through its Overseas Department, has extensive work in the Philippines, South America, Japan, Liberia, India, and the Hawaiian Islands. It also has missionary dioceses in North America. Thirty-two Dioceses are missionary districts. All are helped out of an annual budget for this work, of two and a half million dollars.

The Anglican Church in Canada has no less than 18 missionary dioceses which absorb more than 50 per cent of its missionary contributions. This Church also undertakes important work in India and Japan.

The Australian Church has a special sphere of responsibility in New Guinea and in East Africa—the Church of New Zealand in Melanesia and India—the Church of South India in Papua and Thailand—the Church of the West Indies in West Africa . . . and there are other similar examples.

MISSIONARY STRATEGY

A world-wide community of a number of different Churches needs a global strategy so that the best use can be made of the resources of the whole Communion in the places where they are most needed. "Strategy" may be an awkward word to use. Attempts have been made to find a substitute. But other words such as "planning" or "project" were considered less suitable.

The fact remains that the Anglican Communion is rich in resources of

manpower and money, skill, learning and talents, and that these resources need to be deployed for the benefit of some of those Churches which stand in the most urgent need of help.

A preliminary step was taken at the Lambeth Conference of 1948 when an Advisory Council on Missionary Strategy was set up. For a variety of reasons, this Council has not been as effective as it was hoped. It has met only twice in ten years.

A big step forward has been taken by the present Lambeth Conference in approving the appointment of a full-time Secretary of the Council. He will be attached to the staff of the Archbishop of Canterbury. It is suggested that he should be a man of wide experience and ability, perhaps a Bishop, who would be free to travel as necessary to different parts of the Anglican Communion.

Among his duties will be those of "disseminating information, keeping open lines of communication and making contact where necessary with responsible authority".

The Advisory Council was also reconstituted to include Primates or Presiding Bishops of National Churches, Metropolitans of the remaining Provinces and representatives of extra-provincial dioceses. The terms of reference of the Council are set out in the Conference Report. A study of these will reveal what a valuable function the Council can fulfil if it is able to meet as necessary and if full use of it is made by the Churches of the Anglican Communion. Different problems are constantly occurring which need to be looked at from a wider viewpoint than that of a Province or Diocese.

ADVISORY COUNCIL PROBLEMS

A number of such problems were referred by the Lambeth Conference to the Advisory Council:

(1) *African Townships*

The spread of industrialization in Africa has brought a great migration of labour. Thousands of Africans are being housed in new townships where the ministry of the Church is urgently needed to deal with a situation in which the old tribal loyalties are being lost and family ties are being broken.

(2) *South America*

South America is described as "the neglected Continent" so far as the Anglican Communion is concerned. It is a region of increasing importance in the modern world. Here is a great field of evangelistic work for which, it may be suggested, the Church in North America should accept an increased responsibility.

(3) *Restrictions on religious freedom*

In this connection, there are considerable problems demanding close attention and careful handling in different parts of the world.

(4) *Possible Conflicts with Governments*

There are occasions when the policy of Governments raise serious moral issues as, for example, in the case of racial discrimination. In some cases it may be necessary to mobilize Christian opinion throughout the Anglican Communion and especially to encourage members of the

hurch to pray systematically for the Government concerned and for the Church, that it may be faithful in upholding the divine law.

INFORMATION AND INTER-CHANGE

One of the great values of the Lambeth Conference itself is the unique exchange of information between the Bishops gathered from the four quarters of the globe. Part of the work of the Advisory Council will be that of making more information available.

The Anglican Communion has grown so large that it is necessary to pay attention to the strengthening of the ties which hold the Churches together. To this end, it is proposed to hold another Anglican Congress to which priests and laity as well as Bishops will be invited.

The Anglican Communion Cycle of Prayer, by which all the Bishops are remembered in prayer, was commended by the Conference for use in every church. Also the magazine, *Pan-Anglican*, published bi-annually in the U.S.A., containing valuable information about the Anglican Communion, received the warm commendation of the Conference.

St. Augustine's College, Canterbury—another child of Lambeth 1948—is doing a great work in enabling men of many different lands to meet, study and pray together in one fellowship. It is also hoped that there will be in the future a wide inter-change of priests between different branches of the Anglican Communion.

Attention was also given to the important aspects of the modern means of communication in presenting the Christian faith and to an increased use of literature as millions more people become literate.

EVERY MEMBER A MISSIONARY

One of the most important resolutions of the Conference is one in which:

"The Conference calls on every Church member to take an active part in the Mission of the Church. It is a Mission to the whole world, not only in area but in all the concerns of mankind. It has no frontiers between 'Home' and 'Foreign' but is concerned to present Christ to people everywhere.

"Each generation needs to be evangelized and to this all-important task we summon the people of God in every land.

"The call to the individual is clear, be he at home or at work, whether he goes overseas in a secular job or goes out of his way to welcome foreigners to his own home.

"The Christian Church has spread throughout the world. Yet the missionary task in many parts has only begun. Its greatest need now is for men and women with a sense of venture, of mission, of total dedication—men and women who have heard the voice of the Lord Jesus saying to them, 'As the Father sent me, even so send I you'—men and women who know the joy of worship, service and sacrifice in the overwhelming compulsion to evangelize.

"We call upon each baptized and confirmed member of the Anglican Communion, and especially the young people, to hear anew the word of God—'Whom shall I send and who will go for us?'—and to respond: 'Here am I; send me.'

MANPOWER AND THE MINISTRY

AN INTERPRETATION

THE BISHOP OF MOMBASA

IF the Anglican Communion is to consolidate its present position, and also seize the new opportunities for evangelism which present themselves to it, there must be a very considerable expansion in the manpower at its disposal for service in the sacred ministry of our church, and there must be adequate financial resources to maintain that ministry and to enable it to be sufficiently mobile to cover all the tasks which it is called upon to perform.

Lambeth 1958 makes a solemn call to its members to consider how best they can encourage men to offer themselves for that sacred ministry, knowing full well that their response will need courage and faith, and imply also a spirit of sacrifice and endurance. At the same time it calls upon all its members for a more faithful stewardship of material resources and preparedness for sacrificial systematic giving, both to support that ministry and to finance the church's expanding task.

AN AUXILIARY MINISTRY

For some years there has been a growing expectation that it should be possible to secure for the ministry of the church an auxiliary priesthood which would reflect more exactly the New Testament pattern of "elders" who were ordained to minister in the local churches while continuing to earn their daily bread in some secular task.

A more careful examination of this proposal indicates that in the very much altered circumstances of the middle of the twentieth century, whether in the western world or in the younger church areas, this auxiliary priesthood must be considered under two heads. First, there are certain men who, exercising already their Christian vocation in some lay profession or calling, could continue that vocation more effectively if it were combined with an authority which also made them ministers of Word and Sacrament. For example, an agricultural missionary seeking to inculcate a more widespread awareness of Christian stewardship in the tilling of the soul, could probably do that more effectively as an auxiliary priest. But the number of such men will never be very many in any area of the church's action.

Secondly, there are areas in which the church may at any time be confronted by a state of emergency of such a nature as would make it difficult if not impossible for the ministry of the church to be exercised by stipendiary clergy alone. Every bishop in such an area could feel encouraged by the Lambeth Resolution of 1958 to consider the task to which an auxiliary priesthood needs to be provided in anticipation of such a possible contingency.

But the Lambeth Conference realized quite clearly that an auxiliary ministry is never likely to be of such dimension as would bridge the gap between present numerical inadequacy and the church's ultimate need, if its task is to be effectively carried out.

THE CALL TO THE MINISTRY

It is very obvious, both in the western world and in the younger church areas, particularly in Africa, that young men who in former years might have offered as candidates for Holy Orders are entering secular professions, and are there seeking to express their Christian vocation. The problem of recruitment is thereby made the more difficult: the church must not discourage men from seeking to express their Christian vocation in secular employment, but it must take much more active steps than in the past to bring the call before young men in schools and colleges. This is not a task for bishops alone, nor for priests alone. Each congregation must share in the responsibility for encouraging a sense of vocation to the sacred ministry.

It may well be, indeed there is already a growing tendency for it to be, that men who have served Christ in a lay vocation for twenty or more years, now offer themselves with all the richness of their experience in the secular world for acceptance for training with a view to ordination. For the richness that such men bring to the sacred ministry we must be very grateful. We cannot, however, rest content until there is a response, both in quality and in numbers, that will relieve effectively the present shortage.

An illustration of the present shortage can be found in most of the young church areas in Africa, where a village priest finds himself ministering to twenty, or possibly more, village churches. The poverty of the ministry of Word and Sacrament which such conditions imply must challenge the churches to respond more faithfully to the calling of God.

TRAINING

Lambeth 1958 insists that the culture and discipline of the spiritual life is a basic essential in the training for the sacred ministry. At the same time it recognizes that the task of "communication" requires that ordinands should be adequately equipped by knowledge and experience of the social and industrial patterns of the modern world to carry into their pastoral ministry the richness of their theological learning.

There clearly must be, both in the western world, but even more particularly in younger church areas, considerable qualitative improvement in theological training for the ministry, but it is doubtful whether that course can be lengthened so as to embrace experience in all the techniques of pastoral ministry which modern conditions might seem to require.

Post-ordination theological training must be, not the privilege of a few, but a necessity for very many of those who join the ranks of our church's ministry.

ST. AUGUSTINE'S, CANTERBURY

Lambeth 1948 was responsible for the foundation of an Anglican Staff College at the ancient Anglican college of St. Augustine's, Canterbury.

Lambeth 1958 recommends the continued use of St. Augustine's for that same purpose, and calls for an expansion in its financial support. There are few parts of the Anglican Communion which have not benefited very considerably through the ministry of men who have returned to their dioceses after courses there.

But other facilities are needed in addition to those which it is hoped St. Augustine's will continue to provide. In many young church areas, particularly in Africa, there have grown up in recent years new "red brick" universities or departments, and the Lambeth Conference of 1958 has called the attention of the whole Anglican Communion to the need which exists for the church to encourage and support the foundation of such faculties or departments wherever possible in those new universities or university colleges.

Through them, the whole life and temper of the university can be challenged and moderated by an active presentation of the Christian faith. Through them, the challenge to the vocation of the ministry can be further sounded; but they can also become centres of much-needed Christian research into some of the many problems which confront the younger churches. For example, in East Africa today, no facilities exist for effective research into such problems as these: the resurgence of Islam; the development of sub-Christian deviations; Christianity and witchcraft; Christianity and tribal nationalisms. These and many others could be dealt with in such a faculty, and incidentally contribute much to post-ordination theological training.

A PERMANENT DIACONATE

It will be noticed that in the Lambeth Report of 1958 there is, quite separate from the considerations of the auxiliary priesthood, a study of the place which a permanent diaconate might take in the total life of the church.

It is suggested that in certain areas some of the functions which have come to be assigned to lay workers, whether voluntary or stipendiary, should increasingly be committed to a restored, permanent diaconate.

This may well be received with mingled feelings in certain parts of Africa by some who feel that while the tendency to develop separatist churches remains so strong, indelible Orders should not widely be given, while it still remains possible for the particular functions which would be assigned to a permanent diaconate, to be adequately performed by lay workers, whose office ceases when their licence no longer continues in operation.

THE LAY MINISTRY

Lambeth 1958 recognizes the church's indebtedness to the ministry of the laity. It is difficult to assess how the church through the years of spontaneous expansion in mass movement areas in Africa, could have been sustained without the devotion and service of hundreds, indeed of thousands, of such lay workers. The church will continue to need them and this is right, provided that the church can realize that in the past it has been lulled into a sense of false security through the very faithfulness of these large numbers of men. Their ministry has been that of the

Word. The ministry of Sacrament can only be through the much-needed expansion in the number of priests who serve the church.

THE WITNESS OF THE LAITY

Much as the church needs to recover a sense of urgency about the call that comes to young men to offer themselves so that the sacred ministry of the Body of Christ may be adequate, there is at least as great a need for that whole Body of Christ to realize itself to be what St. Peter described as "a royal priesthood, a people for God's own possession". And so there sounds from Lambeth 1958 a call to Christian people everywhere to exercise their ministry more effectively as members of "the priesthood of all believers". The faithfulness of the church's ordained ministry must be matched by a faithful witness of all Christ's men and women as His ministers in their several callings and vocations, whatever they may be. This faithfulness must needs begin to express itself in the faithful ministry of a Christian home. To this, all parts of the Report bear witness.

It is in the home that the foundations of Christian living are laid, and the fellowship of family worship, family discipline and mutual service within the family are the bases on which the total *koinónia* of the church develops. Christianity as a quality of life which stems from childhood in a Christian home is the spirit which can infuse the total service done in the name of the church, not in specifically "churhly" things alone, but in the sheer faithfulness of jobs well done to the glory of Jesus Christ and the service of fellow men.

To this end, parishes will need to give considerably more attention to the Christian instruction of their lay members for the better fulfilment of their Christian duty in home and family and in life at large. Laymen must be placed in a position in which they are able to give a reason for the faith that is in them. Parish Bible schools and Bible study groups in homes can further this end, and the fullest use must be made of the church's laymen for extending the church's life as parish visitors or as bishops' messengers.

Testimony from all parts of the world spoke of the value of diocesan conference centres where all these aspects of the ministry of the laity are furthered.

Implicit in this recognition of the part which laity have to play in the ministry and service of the church is the fact that the church for its part must accord to its laity a recognized part in the government and ordering of the church's life.

A POSTSCRIPT TO LAMBETH, 1958

The Lambeth Conference Report speaks of the strategic need for what may be described as mobile task forces to meet particular needs in younger church areas, by placing at the disposal of the church there men of experience and devotion who will assist a young church in learning to face new problems in areas of rapid social change. It calls attention to the fact that the younger churches will need men to supplement their ministries and experience, through the continued supply of devoted missionary personnel from overseas.

But the problems of missionary recruitment and supply grow no easier, and nowadays a missionary recruit, albeit just leaving his first curacy, may be a man of 30 with a wife and a small family. Younger church areas are in fact challenging the missionary agencies of our church to reconsider the whole question of missionary strategy and recruitment.

May not it require the faith and courage that will call young men of ability, courage and devotion to leave a university in the western world and take their theological training side by side with African ordination candidates in a diocesan theological college in Africa, learning while they do so an African vernacular, learning something of the problems of rapid social change in that area, serving a curacy under an African vicar, and from these beginnings continue to serve a younger church as servants and friends?

Whether this particular pattern of service be followed or not, it is very certain that new patterns of service must be found through which, in the unity of the Anglican Communion, we may serve each other in its total ministry for the building up of the whole Body of its total life.

BOOK NOTES

The Lambeth Report will doubtless stimulate much further study of the subjects of the original agenda of the Conference. Of the many recent publications on the first of these—the Authority and Message of the Bible—one of the most interesting is that issued by the Student Christian Movement Press at 35/-. This is edited by Kristen Standhall and is a symposium by an international team of distinguished scholars on “**The Scrolls and the New Testament**”.

D. E. Grundy, in “**Religions**” (Macmillan, 16/-), provides valuable material for readers who want to understand what lies behind the resurgence of the great ethnic religions, not so much in terms of their relation to social political or national movements as in regard to power of their appeal for men and the significance of their basic doctrines. The author’s historical survey will also assist a better understanding of the movement of these religions through the centuries and their relation to national cultures.

One of the most successful of recent attempts at a brief analysis of the contemporary situation facing the Church is to be found in “**Listen to the Wind**”, by Douglas Webster. Published by the Highway Press at 2/6, this is a lively discussion of “What the Spirit is saying” to Seven Churches of Africa, Asia and Britain. From the same publisher at 3/6 comes Kathleen Carpenter’s interesting account of the day-to-day work of the Church in the New Villages of Malaya. It is entitled: “**Come In**”.

In 170 pages of somewhat close type, “**The Anglican Communion—a Brief Sketch**”, by G. F. S. Gray (S.P.C.K., 5/-) gives a summary of the growth of the Anglican Communion. This is followed by an outline of Anglican belief about some of the major topics under discussion at Lambeth—the Bible, Doctrine, Worship, Unity, etc. Some of

the periods and subjects have had to be treated rather too briefly to be more than guides to further study, but these are none the less useful.

The range of the Mothers' Union's work overseas and the contribution of 53 full-time workers in dioceses abroad, is among the activities of this world-wide Society outlined in "**A Short History of the Mothers' Union**", by Violet Lancaster (published by the M.U. at 5/-). This is an interesting account of the M.U.'s development during the last eighty years, of its contribution to the life of the Church as a whole, and of its service to the overseas dioceses and to the missionary societies.

In recent years the march of events in Africa and Asia has tended to divert attention from other areas of the world where the Church seems to be facing less spectacular changes in its environment. Melanesia is one of these regions and the publication of Dr. C. E. Fox's story of the Melanesian Mission by Mowbrays, at 17/6, under the title "**Lord of the Southern Isles**", should do much to strengthen the interest of the Church at home in the great work going on there. Perhaps the most attractive feature of this account is in the "human stories" through which the story of the Church is vividly recounted.

Discussions on Reunion sometimes tend to be confined to one or other of such subjects as: the necessity for greater unity in the face of the contemporary missionary challenge; the Biblical basis of unity; the discovery of the largest number of common factors in the beliefs and practices of the Churches exploring ecumenical possibilities. All these are important; so, too, is the examination of the real nature of the points of disagreement. But Dr. Eric Mascall's book, "**The Recovery of Unity**" (Longmans, 25/-) demands a fresh assessment of the points of agreement which, if accepted too readily, can become major causes of division.

On the last page of Dr. A. R. Winnett's book, "**Divorce and Remarriage in Anglicanism**" occurs this footnote: "The subject of marriage hardly figures at all in discussions concerning Christian reunion, but the differences in marriage doctrine and discipline would have at some stage to be faced. That is a task which might well be undertaken by a Commission of the World Council of Churches." The Lambeth discussions of this subject and recent events in this country have given an added point to this comment on an aspect of Church Relations which has perhaps received too little attention recently, although it is one which many parish priests have to face in their pastoral ministry. Dr. Winnett's book, published by Macmillan at 30/-, gives a concise review of the teaching and practice of the Church of England from the Reformation to the present day. It includes a chapter in which the marriage discipline of the various Churches of the Anglican Communion is summarized.

The S.P.C.K. has published both the official and the "popular" reports of the Lambeth Conference. The former is entitled "**Lambeth Conference 1958**" and includes the Encyclical, Resolutions and Reports. It is available at 7/6, with cloth cover at 10/6. The Editor of the illustrated publication "**Lambeth 1958 and You**", is the Bishop of Coventry. This is obtainable at 1/6. There is also to be a series of books on some of the subjects discussed at Lambeth—the Bible, Man-power, the Family, etc., which will be published at intervals during the next few months.

CONTINUING GROWTH IN NIGERIA

CANON M. A. C. WARREN

BETWEEN the years 1850 and 1870 the minds of the Committee members and other leaders of our society were preoccupied with one major issue. How was the Society so to conduct its work that a young Christian community overseas could develop into a Church, the members of which would be responsible for its maintenance, for its government, and for the evangelization of those "without"? They also asked themselves a supplementary question, "Were the Native Churches to become Anglicized, and so lose sympathy with, and fitness for working among, the heathen masses?"

Behind that preoccupation was the very genuine concern to create an autonomous African Church, under African leadership, and expressing the spiritual genius of the African and not of the European. Note the dates, 1850-1870. The territory where Lagos stands today was ceded to Britain in 1861. The actual colony of Lagos came into existence in 1863. Not until 1893 was a regular administration established over Southern Nigeria. On January 1, 1900, a Protectorate was declared over what is now Northern Nigeria.

Fifty years before the whole of the present territory of Nigeria was in any serious degree being administered by the British Government, the Church Missionary Society was already preparing Nigeria for independence by helping to secure for Africans an effective responsibility in the building up and leadership of their own Church.

That is both spiritually and politically a fact of some importance. The celebration, last autumn, of the centenary of the inauguration of the Niger Mission was, together with much else, the celebration of an act of missionary statesmanship. That Tusk, which has just been presented to us, the gracious and beautiful tribute from the Church whose centenary was then celebrated, a symbol of that gratitude to which our President has referred, is *also* a symbol that committees, while never infallible, sometimes inspire.

"THE ULTIMATE OBJECT"

Let me, as concisely as possible, indicate how the mind of the C.M.S. Committee was working roughly one hundred years ago. Then, as now, conclusions on great issues of policy were not reached without prolonged debate. In 1851 the Committee had before it a memorandum by its then Chief Secretary, Henry Venn, "regarding the ultimate object of a mission, viewed under its ecclesiastical aspect". What did that sonorous Victorian phraseology signify? Henry Venn sought to establish "a Native Church under Native Pastors upon a self-supporting system". Already he was envisaging devolution. But in 1851 he still saw the

missionary, not, by the way, necessarily a European, as exercising superintendence. The goal, however, was clear—the *euthanasia* of the Mission as a controlling authority, of the missionary as the expression of that authority, was to pass away gradually, and so argues Henry Venn, “The Mission passes into a settled Christian community”.

Six years later, reflections on this practical vision of Henry Venn led the Committee to the momentous step of launching the Niger Mission under the leadership of an African, Samuel Adjai Crowther. Seven years after that, in 1864, to quote the language of Eugene Stock, “The Committee went to Lord John Russell, then Foreign Secretary, and to the Archbishop of Canterbury, with their daring proposition”, and it was a daring one in 1864, remember, that Crowther should be consecrated bishop, the first bishop of our Church in Nigeria.

What had precipitated this rapid development in our Committee’s thinking so that they were prepared for such a spectacular application of those principles first laid down in 1851? Undoubtedly one reason lay in the high death-rate among European missionaries working in West Africa. Anti-malarial precautions were in their infancy. The nefarious role of the mosquito was not yet understood. The point to note is that it did not occur to the Committee to abandon their missionary purpose. They sought to fulfil it along another line for which they had unconsciously been prepared by Henry Venn’s memorandum of 1851.

In passing we may note that in the forties of the last century very few recruits were forthcoming from this country. This led to the rapid multiplication of what was then called the “Native agency”. In the *C.M.S. Intelligencer* from April, 1869, we read, in reference to the great increase in the number of native clergy in Asia and Africa and N.W. America, that “The Committee were enabled to see how wisely and graciously they had been led, and how well it was that European missionaries had not been supplied as numerously as they had wished, for then the pressure would have been wanting which eventuated in the education of a Native Pastorate”. (Stock, vol. II, p. 414.)

May we not reasonably assume that more than a hundred years later the Committee of our own day may come to discover that they have also “been wisely and graciously led” to some new spiritual initiative at a time when European missionaries are not being supplied as numerously as we could wish. But more of that in a moment.

That Venn’s mind and the Committee’s own thinking were moving fast may be gauged by the fact that by 1853 the Committee had already agreed to “Articles” in regard to Sierra Leone to the effect that

“The charge and superintendence of the Native Pastor and Christian congregations which have been, or may hereafter be, raised up through the instrumentality of the Society’s Mission in Sierra Leone, be placed under the Bishop of Sierra Leone, assisted by a Council and a Church Committee.”

This was a further step forward. That neither Venn nor the Committee were happy that there seemed no prospect of an African as Bishop of Sierra Leone may be gauged both by their subsequent action with regard to Crowther and in particular by the “Instructions” of the Committee

to its outgoing missionaries in 1860, which anticipated Crowther's consecration by four years. In these "Instructions" the missionaries are reminded that the Mission, that is the missionaries corporately organized and exercising authority, "is only the scaffolding for the building of the spiritual temple of the Native Church: that a Native Agency is the fit development of such a Native Church; and that a Native Ministry the crown of Native Agency, the top-stone of the temple."

It is worth noting, as Stock records, that the urgency of these "Instructions" was due to the fact that, particularly in India, the paternalism of the missionaries was preventing the application of the principles of 1851.

In 1861 Venn provided the Committee with a memorandum which showed the danger of paternalism on the part of missionaries, and explicitly stated the necessity for "introducing into the Native Church that elementary organization which may give it 'corporate life' and prepare it for its full development under a Native Ministry and an *indigenous Episcopate*." Three years later, as we know, immediate steps were taken to translate the phrase *indigenous Episcopate* into life in the person of Bishop Crowther.

Two words more about the past. *First.* There is considerable evidence from the Committee's activities between 1850 and 1870 of genuine concern lest the appointment of European missionary bishops as a means of hastening diocesan development should indefinitely postpone the establishment of a Native Episcopate.

The Society was later to modify this view and have second thoughts. Whether these second thoughts were really better than the first thoughts, later historians will be in a more adequate position than ourselves to judge. Meanwhile in our own day the forces of nationalism are reinforcing the earlier instincts of the society. Speaking from *certain* knowledge I would say that the Committee of our day are happy to be able to welcome the progressively rapid realization of the first thoughts of the Committees of one hundred years ago on the indigenization of the Episcopate.

My *second* word about the past is this. Our fathers, one hundred years ago, unlike many of their contemporary Victorians, our "Committee fathers" that is to say, were genuinely anxious that the Church in Africa should be thoroughly African, the Church in India thoroughly Indian. They did not wish to produce in Africa and Asia a replica of Church life in the British Isles. In this, as in other respects, there was nothing insular or parochial about those men. How far have their hopes been realized?

THE VISION REALIZED

I wish you could have been present at the meeting of the Joint Synods of the Dioceses of the Niger and the Delta on that occasion when the Tusk was presented to our President to convey to the Society. Three out of the four bishops were Africans. Of the 106 clergy present, 100 were Africans. There was no question whatever but that here was a Church whose members were responsible for its maintenance and for its government. And there was plenty of evidence, both there and during

the many centenary gatherings, of a deep awareness of the unfinished evangelistic task. Here was a Church which most emphatically was not being controlled from outside.

Again, I wish you could have visited, as we did, the Dioceses of the Delta, Ondo-Benin, Ibadan and Lagos and been able to rejoice with us in the evidence of how the vision of one hundred years ago has been realized. Of the six dioceses which comprise Nigeria, these four are fully expressive of the vision of the Committee whose thinking we have reviewed. In these four dioceses, with the exception of one European holding the office of Chancellor in one of them, every single member of what we may describe as the "authority-bearing hierarchy" of the Church is a Nigerian. The Church in these dioceses is responsible for maintaining the essential fabric of the Church's life, and is self-governing. Bearing in mind that it is set in the midst of a population which is still predominantly non-Christian, it can fairly be said to be looking outwards beyond its own membership. And a genuinely missionary spirit is stirring, the spirit which seeks to go to the "regions beyond".

One of our missionaries wrote recently:

"In Western Nigeria, animists still outnumber Christians and Muslims together, but in the course of the next century the majority will almost certainly become adherents of one or other of the two great religions. This fact shows how urgent is the missionary task of the Church here in these times. Please give thanks that our Diocese of Ondo-Benin has recently formally accepted its responsibility for sending its own missionaries to parts of Nigeria where the Gospel is not yet preached. We are now looking for an ordained man with a vocation for such missionary work. The day when we send out our first missionary from this Diocese will be one of unique historical importance. Preparation will take some time, and we need prayer that the right man may be found, and that the Diocesan Missionary Board may be supported by the whole Diocese in initiating what is, for this country, an entirely new venture."

Is one hundred years a long time for an idea to mature that a Church should have its own missionaries? Let me remind you of the significance of this move in the Diocese of Ondo-Benin. There have been African missionaries of our Church in Nigeria for much more than one hundred years. In no less than four places which we visited, two of them in the Diocese of Ondo-Benin itself, the Christians look back to the days when it was Africans who first brought the Gospel to their towns. The significance of the letter I have just quoted is not that it speaks of the first African missionaries, but that it shows an African-led diocese recognizing its own *corporate* responsibility to preach the Gospel in the "regions beyond". Nor is this an isolated action. It is part-expression of a working of the Holy Spirit in the Church of West Africa.

Far beyond the wildest imagining of the Committee in 1851 was a development, at that time nowhere envisaged in our Church, of fully autonomous Provinces of our Communion in Asia and Africa. Indeed, Provincial development as we know it was at that time confined to these islands and the Episcopal Church of the United States. In 1951 the

Archbishop of Canterbury inaugurated the Province of West Africa at Freetown, Sierra Leone. This Province is in its infancy. Great distances separate its constituent parts and a conscious common life will take time to develop. But a beginning has been made. At Aba, in S. Eastern Nigeria, last year I had the privilege of addressing the first *full* synod of the Province of West Africa. I spoke of the, as yet, unevangelized areas of West Africa, and in particular pointed to the great Middle belt of Nigeria. In the sequel that Provincial Synod committed itself to promoting a missionary enterprise from within the Church of the Province itself. One outcome of this is the resolution of the Diocese of Ondo-Benin to which reference has been made. Archbishop Horstead is deeply concerned to see how the resolution of the Synod can most practically and immediately be translated into action in every diocese.

I do not suggest that what I said at the Synod was itself significant or, in any way, effective towards a decision. What I would insist upon is that the sense of Mission is there in the Church of West Africa and not only among its leaders. All I attempted to do was to assure the leaders of the Church in West Africa that the Committee of our Society still has the same vision for the Church in Nigeria that the Committee had one hundred years ago and that we will be happy and privileged to play some small part in helping the Church to realize a vision which it has made its own.

SIERRA LEONE YESTERDAY AND TODAY

Here let me make a brief reference to the Church in Sierra Leone. We cannot understand what has happened in Nigeria in the past century unless we know how vast a part has been played in its development by Sierra Leone, its Church and its institutions. It was from Sierra Leone that the first Africans, themselves often Nigerians, having there learnt the Faith, went as missionaries to Nigeria, Crowther among them. Right down until our own day Sierra Leone has continued this ministry to regions beyond its borders. It was indeed appropriate that among the guests at the Centenary Celebrations in Eastern Nigeria were two former African missionaries in the Delta diocese, Canon and Mrs. Showers from Sierra Leone.

Nor is it possible to forget the debt both Ghana and Nigeria owe to Fourah Bay College, Freetown, the first centre of higher education established in West Africa. Opened by the C.M.S. in 1827, it became affiliated to Durham University in 1876. As recently as 1945 the Elliott Commission Report on Higher Education in West Africa noted that wherever they went in West Africa they found that many of those Africans who were in leading positions of responsibility in Church and State had secured their higher education at Fourah Bay.

History has not dealt kindly with Sierra Leone, and this applies particularly to the colony of Freetown, founded to provide a new home for freed slaves. Mistakes were made in plenty in both Church and State. An uncritical humanitarianism underestimated the task of building a community out of people who had very little in common. Yet the astonishing influence of Sierra Leone on the rest of West Africa remains a fact of history. In that we have had our share. Sitting one evening,

1st December, by the old Light House near Freetown, I remembered that Committee meeting in Salisbury Square more than a century ago which received the news that ten out of twelve of their most recent recruits to Sierra Leone had died within six months. As I sat there I found it a rather sobering and very humbling thought that there are more C.M.S. missionaries whose bones are part of the earth of Freetown than true of any other comparable area in the world. I could not help being both glad and proud to think of the Committee member who, on that occasion, rallied his fellows with the words, "We must not desert West Africa." Had we done so, there would have been no centenary celebrations in Eastern Nigeria last autumn.

I am the more glad then to report that my wife and I had the opportunity of visiting Port Loko, 76 miles up country from Freetown, and to get something of the feel of the local situation there, into which a small company of our missionaries, with representatives of the diocese of Sierra Leone, are now going on a pioneer venture.

History has not finished with Sierra Leone! We are living at a turning point in the affairs of the Protectorate and I would guess that its present Governor, Sir Maurice Dorman, is not being over optimistic in his convictions that an increasingly promising future lies ahead for both Freetown and the Protectorate. But everything will depend for the Church in Freetown upon the willingness of its members to "let the dead *past* bury its dead" and to see that God is calling it out to wholly new spiritual ventures in the future, ventures that will call for a maximum of self-sacrificing realism. The pilot project at Port Loko is a symbol. Either the Church will go out to the "regions beyond" or it will die. I commend that Church and the team at Port Loko to your prayers.

A very different future from the past—what I believe to be true for our Anglican Church in Sierra Leone is, I am deeply convinced, true of the contribution of our own Society in West Africa. In Sierra Leone the important educational institutions in Freetown have been handed over to the Diocese as its responsibility. Our C.M.S. contribution, besides the Book Shop in Freetown, is now concentrated at Port Loko in the Protectorate. I am quite sure that that pointer to a new direction is to be paralleled in our work in Nigeria.

A NEW PATTERN

The "institutional" phase of our work in Nigeria is slowly but surely yielding place to a new conception of missionary mobility. I am weighing my words with very great deliberation, and am *not* reflecting adversely on the past. I used the words "pointer" and "new direction" deliberately. I have spoken of no arbitrary change or sudden action. If the people of Nigeria so desire, and if the Church there welcomes our service, or many years to come we shall have missionaries on the staffs of institutions, educational and medical, recognizably continuous with the past. Indeed, I hope we shall. There is a contribution which the expatriate missionary can make, for instance, in the field of education, which no one else can make, if only because the missionary can offer a more or less continuous service, is himself or herself the member of a close-knit

fellowship which is consciously and deliberately conscious of itself as a living part of the local Church. There will be a definite welcome, I do not doubt, for many years to come for short-service workers on other terms. But they, for all their excellence, are no substitute for missionaries. And the same, be it said, applies to our medical work.

Nevertheless I believe with sure conviction that the predominating place taken by work in institutions in the past is going to yield to a new pattern of service. We can see this already in the appointment of missionaries to serve as chaplains to African diocesan bishops, chaplains with a roving commission covering a multitude of activities. We can see it in the insistent request for additional staff for some of our medical and welfare work so that the "institution" concerned may reach out to cover a wider service, become through its staff more "mobile". We can see it again in the urgent need for missionaries who will become experts in Islamics and be available to help the Church in the development of a Christian "apologetic" in this and other respects in which it is so weak. Industry, broadcasting, literature—all these are fields in which there are "regions beyond" hardly explored as yet. In Northern Nigeria some of our missionaries have had openings recently which are far more reminiscent of the opportunities of sixty years ago than to those of the recent past. Our hope is that it will be the Church in Nigeria which will go in at these open doors. But if we are asked to serve as members of the teams that, we pray God, will become available, then we can hardly doubt what our Committee will say unless it is strangely different in spirit from what it was a century ago.

Henry Venn's memorandum of 1851, which the Committee of that day approved, after speaking of the *euthanasia* of the Mission as a controlling authority, concluded with the words, "Then the missionary and all missionary agency should be transferred to the 'regions beyond'."

Henry Venn and his committee unquestionably thought of the "regions beyond" in much the same geographical terms as did the royal mandate for Crowther's Consecration which read, "We authorise you to be bishop in the said countries of West Africa beyond the limits of our dominions." Today we are increasingly aware of the unfinished task of evangelism wherever in the common life of society, in its culture, in its learning, in its civic life, in its commerce and its industry, in all that goes to make up the life of man, the Gospel has not been heard, understood and applied. There are, indeed, "regions beyond" in plenty, in a geographical sense, and some of them I have indicated. We must be ready to go there also. But some of the hardest pioneering, ahead of the Christian Church of our generation in every land, is in those regions which have all too often lain beyond our imagination. We have lifted our eyes to the far horizons and failed to see the psychological, sociological, theological wilderness at our own doors.

I believe that we shall be true to the spirit of our past traditions, and not least faithful as the heirs of the men of a hundred years ago, if we recognize that part of our contribution in the days ahead in West Africa, and indeed everywhere where God may call us as a Society to serve, is to offer men and women with the consecrated vision and dedicated gifts which will enable them to help the Church Overseas to press out

yond the limits of convention and habit and, " where the trails run out and stop " to recognize the call of the wild, the challenge of the untamed wilderness of the human heart and of the human race, and to claim these for our God and Saviour.

Our President touching on the subject of the voluntary principle, and our Society as an illustration of that principle, has said:

"A Society conceived and brought forth for the preaching of the Gospel must have an inexhaustible capacity for breaking bounds."

I only know one Power " with an inexhaustible capacity for breaking bounds " and that is the Holy Spirit. From long before Pentecost He has been the disconcerting companion of man's pilgrimage. We have not found Him easy company in the past 159 years of our own history. He will not find Him easy in the future. He comes like the wind, the desert wind against which men seek to shield themselves. He comes like fire that burns. Oh, no! He is not comfortable. But comfort is not our vocation: " breaking bounds " is. With the Holy Spirit then, and a truly apostolic succession, let us

" On, to the bound of the waste,
On, to the City of God."

*(The above is the substance of an address to the annual members' meeting
C.M.S.)*

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